

Church Messenger

Diocese of



Edmonton

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The Coronation of King George VI, and his Consort, in Westminster Abbey on May 12th will be an event that will touch the hearts and lives of everybody in the vast Empire over which he rules.

It is the "hallowing" of his life for the great work that lies before him and it is hoped that everyone will take part in the Ceremony by adding their prayers as well as good wishes for the success of his reign. Without God's blessing, all our efforts are futile whether it be as King or commoner, so let us all join together on May 12th in asking of God His blessing for the young King and Queen who will be "hallowed" and crowned for their great task on that day.

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Editorial

THE INDIVIDUAL

THERE are many comforting and helpful thoughts which come to the Christian through his religion. There are few more helpful than the knowledge that God knows us, deals with us, thinks of us, loves us, blesses us individually, one by one. This individual care is very prominent in Holy Scripture, both in the Old and the New Testament. It is especially noticeable in the life and teaching of our Lord.

God does, of course, deal with crowds and multitudes. In the course of Old Testament history we see Him in touch with whole nations and marshalling armies and hosts for the fulfilling of His purposes. Our Lord also preached to crowds and fed multitudes, but in the main it seems as though the individual was His special care.

The value of the human soul is brought out in the parable of the lost sheep and many other places. By his actions Jesus impresses this upon us as well. He seeks people out one by one, as in the case of the woman of Samaria. He spends time with Nicodemus, He passes the night with Zaccheus. He heals and blesses one by one.

So we take comfort from this knowledge. It helps and cheers us to feel and know that amid the crowds and rush of our modern life we are remembered individually by our heavenly Father and that our Saviour loves us and blesses us one by one.

The Church, like her Master, also pays great attention to the individual soul. She, like Jesus, is the Good Shepherd, and knows her sheep and tends to them one by one. One by one she takes them in her arms in Holy Baptism; one by one they go forward to receive the gift of the Holy Ghost in Confirmation; one by one they receive the Bread of Life in the Holy Sacrament; one by one she seeks out and ministers to the sick. Like her Master the Church gathers great crowds, and through her ministers preaches to and teaches them, but it is ever the individual that is her special care.

We live in busy times and there is a rush as never before. It is a day of crowds, when multitudes seem to count. In our Church work and various spiritual efforts is there not a danger of our stressing too much the importance of numbers? Do we not get depressed by small attendances, feel we are failures, and that all is going to pieces? It is true that there is a fervour and inspiration from large gatherings, and such generally present wonderful opportunities, but experience seems to prove that the best and most lasting work comes from the time spent over the few, the individuals who are warm, keen and devoted.

We may ask whether we make the best use we could of the opportunity the individual presents. To quote an unknown writer—"Christ relied upon personality. His own and that of His followers for the building of His kingdom. It is through the influence of individual men and women that His kingdom grows."

So let us never dispise the day of small things. Above all let us never begrudge time and effort over one earnest soul.

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Diocesan News

ANNUAL MEETING, DIOCESAN W.A.

President's Address

My dear Fellow-workers:

It is once again my privilege and my pleasure to welcome you to the annual meeting. With a song of thanksgiving in my heart for the many blessings during the past year, I extend to all a sincere and loving welcome. From this meeting may we gain inspiration and information to help us to have fresh courage, renewed interest, wider vision and greater zeal for the extension of Christ's kingdom.

We would pause for a moment to remember with love and regret, those of our fellow-workers who during the past year, have been called to higher service. Our hearts go out in loving sympathy to the bereaved relatives and friends—"They rest from their labours and their works do follow them."

This year we have had a great disappointment in connection with our annual meeting. We had hoped to have Miss Isaac of Japan with us, she had to return east and could not visit us. We extend a very hearty welcome to Miss Groves of Drayton Valley, who, with just a few days notice, has come to be with us and tell us something of the work which she is undertaking.

I realize that for parochial branches of the W.A. the past year has been a difficult one. Our work has gone steadily on. As we pass in review the record of the work accomplished in the different departments, given in the annual reports of your officers, we shall find much cause for heartfelt thanksgiving and renewed courage with which to face the future. I believe that, more and more, our members are realizing the importance of prayer, study and the interesting of others in our work. With deepest gratitude, I report that we have been able to meet our Dominion and Diocesan pledges in full. Besides this, we have been able to give substantial contributions to social services, Sunday School by Post, Christmas gifts for Indian children on Little Pines' Reserve, and All Saints' Hospital, Aklavik. Our sincere thanks is due to the Dominion Board for the annual grant which they give us for inspirational purposes in our general W.A. work.

The Board meetings continue to be well attended and since our last annual we have held three. Usually the city branches are well represented and occasionally two or three of the branches outside the city. I wish we might interest more of the casual W.A. members to join us in corporate communion and listen to our discussions and deliberations, as I am sure they would find the meetings most helpful and worthwhile. In May we had a conference on three departments of W.A. work—Girls', Juniors' and Little Helpers'. In October we had the pleasure of an address from our new Dominion President, Mrs. Wodehouse. We were most happy to have her with us and trust that she may be blessed in her new undertaking.

In January, Rev. Elkin, the missionary organizer for the Diocese, gave us a most vivid and interesting talk on his work, especially among our people "who are far from the church of their fathers in a strange land."

Diocesan officers have attended two meetings in Camrose Deanery—one at Sedgewick in May and one at Camrose in October. Also a Deanery meeting at Vermilion in September. At Wainwright, in June, a splendid "get together" of six W.A. branches was held. We hope that this will develop into an annual Deanery meeting. Besides these large meetings, I made several other visits. In June, I attended the 25th anniversary of St. Catherine's Church and the W.A. at Edson. Then I went on to Jasper and had a delightful meeting with the W.A. there. Also in June, I visited Onoway and took part in the presentation of life memberships to two of their valued members. I have visited a few of the city branches and this spring I spoke to the W.M.S. of the Christian Church on "Our Home Mission Work."

We are indebted to His Lordship, Bishop Burgett, for arranging a "Quiet Day" for us at the mission chapel, last April. The addresses of Rev. Trendell were much appreciated and those, who attended, derived much spiritual strength.

The World Day of Prayer for women of all denominations was held in All Saints' Cathedral the first Friday in Lent and was well attended.

Since our last annual we have added thirteen new Diocesan life members, so honoured for faithful and devoted service. We trust they will enjoy the privileges this closer bond of fellowship will give them. They are Mrs. Conn and Mrs. Brewin of All Saints, Mrs. Huff and Mrs. Mills of Holy Trinity, Mrs. Sissons, Mrs. Bosworth, Mrs. MacNab and Mrs. Carson of Christ Church, Mrs.

Marsden and Mrs. Mills of St. Peter's, Mrs. Turnbull and Mrs. Armitstead of St. John's, Onoway, and Mrs. Taylor of St. Luke's. The life members' fee were given to social service, Sunday School by Post, Diocesan Camp Building Fund, All Saints' Hospital, Aklavik and mission work in Africa.

We extend to the sisters of the Sisterhood of St. John, the Divine, a most sincere and loving welcome to our Diocese. We hope they may be happy in their work in our midst.

May I express to our Bishop, our deep gratitude for his ever ready help and interest in our work.

To the clergy who have given us most inspiring devotional addresses at Board meetings and their hearty co-operation during the year, we extend our most hearty thanks.

During the year, three of our executive officers found it necessary to resign. Mrs. Brownbridge moved away from Edmonton, Mrs. Wilson and Mrs. Tainton have left us for a while but we will look for their continued interest and assistance. Mrs. Watts, Mrs. Oweis and Mrs. Gee feel that they must relinquish their offices after this annual. It has been a joy and privilege to me to have worked with them and we owe them a debt of gratitude for their loyal service to the W.A.

To my fellow officers and my fellow workers, I tender my sincere thanks for their wholehearted co-operation and my appreciation of the many services rendered by them most willingly—they have given the best of their time and talents.

I would strongly appeal to the senior branches to take more interest in the girls and juniors in their parishes; to encourage them in their work and get in touch with them frequently. Let them feel that we are depending on them for the continuity of the Woman's Auxiliary.

In those first days Christ called men to follow Him and join in the adventure of making a new world. He gave them peace and ever since down through the long ages, Christ's Church has continued adding new members and new disciples. Today, almost two thousand years later, Christ is calling us—the **women Anglicans** of this Diocese and this Dominion to advance in the task which has been allotted to us—"The Extension of His Kingdom." Let us feel that a most glorious privilege is granted to us; the women of the Church.

Shall we be living instruments in His hands or shall we fail Him? Shall we be alive to our opportunities, intolerant to our duties or "half-dead" to Christ's Gospel?

What does Christianity mean to you and to me? Does it mean receiving the gifts of Christ and helping Him to extend them to others? Let us imagine what it must be like to hear and believe for the first time that God is love and that "God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life."

Let us put aside nations and prejudices, leave behind all pettiness and trivialities, forget the mistakes of the past, yours and mine and march on. With prayer on our lips and the joy of service in our hearts, let us press forward, that through the constraining Power of the love of Christ, we may work for the coming of His kingdom of righteousness and peace. No matter how small a part we are called upon to undertake God expects us to act with Him and with His strength, we will succeed. By keeping Christ before us, the next time, more will be accomplished. Unseen, He is leading us and if we put our trust in Him, He will show us the way.

May God's choicest blessings rest upon us all and upon the work in which we are engaged—may we have faith and trust in the power of the Living God.

"In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee."

RHODA D. REID, President.

D. B. R. E.

Applications for papers for the annual Sunday School examinations have been greater than ever this year. We congratulate those parishes which are including these examinations as a regular part of their year's work.

We are able to report that an increased number of teachers and others interested in Sunday School work are taking Teacher Training classes this term. This is gratifying.

Definite apportionment of periods at the Kapasiwin Camp for this season have been made as follows:

July 5th to 12th, Summer School.

July 12th to 21st, Camp for young boys (Miss Onions).

July 21st to 31st, Camp for young girls (Miss Onions).

July 31st to August 7th, Girls' Conference (Edmonton Girls' Council).

Either before Summer School or after August 7th a camp for mothers.

This leaves approximately three weeks open and available yet this year. It is hoped that groups with kindred interests from neighboring parishes will combine and use the Camp for common worship, study, fellowship and recreation. One most valuable activity which has lately lapsed, but which once served a good purpose in the Diocese, and which ought to be renewed, is the Conference of Older Boys. Let us hear from interested boys and their clergy.

Lines Addressed to a Happy Boy in an Age of Enlightened Dictators

Running you come from school?
O foolish boy!
By running you exhibit joy.
You should go slow; Goose-stepping
Down the street,
Proud; for your body's labelled
"Butcher's Meat."

—W. deV. A. Hunt.

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ST. MARK'S Services

Holy Communion at 9.30 a.m. first Sunday of each month.

Senior Bible Class, every Sunday at 11 a.m.

Sunday School at 2 p.m.

Evensong at 7.30 p.m.

The Vestry is sponsoring the Coronation Carnival which is to be held in the Parish Hall on Friday and Saturday, May 14th and 15th, at 7 p.m. This is to be arranged in conjunction with the Carnival Committee under the Chairmanship of Mr. A. W. Holmes, Phone 22975.

W.A.

A large percentage of the members attended the 23rd Annual Diocesan Conference. It being greatly enjoyed and appreciated. Various members of the Branch are holding Telephone Whist in their homes between May 5th and 8th. Sympathy goes out to those members who are still confined to the homes through illness. It is the fervid wish that they will be soon back with us again. We are all sorry to know that Mrs. A. Holmes has had to relinquish her office as Secretary for a short time owing to illness, but hope that it won't be long before she is back with us again.

The branch will sponsor a sewing stall, home-cooking and plant stall at the Coronation Carnival. Plants for the latter stall will be greatly appreciated.

A.Y.P.A.

This organization is very busy preparing for the Coronation Carnival and will run five stalls.

On May 4th a social will be held, the admission as usual being a can of goods. Two speakers have visited the branch recently: Mr. Don Simms, who gave a very interesting talk on "When, Where and Why our A.Y.P.A. was Organized"; and Prof. A. D. Millar, who gave a lecture on "Song of Deborah." The A.Y. thank these two speakers for their lucid and descriptive illustrations.

On Friday, April 15th, the club were hosts to nine tables of Whist. Mrs. Williams, Mrs. Ostler, Mr. J. Bladon and Mr. Clark, sharing the honors.

Dramatic Society

This organization would like to thank all those who helped in the presentation of "The Haddon Hall Mystery." The two nights that the play was staged brought good and appreciative audiences.

The Silver Jubilee of the Church was celebrated on April 25th, being St. Mark's Day. We were pleased to have with us Ven. Archdeacon Cornish, who was celebrant at the 9.30 Communion and the Lord Bishop preacher at evensong. Both services were well attended and uplifting and inspiring.

ST. MARY'S

We take this opportunity of congratulating the following members of our Branch who were appointed at the recent W.A. Convention to positions on the Diocesan Board: Mrs. James Gee, Honorary President; Mrs. P. Orriss, Honorary First Vice-President; Mrs. G. McComas, Literature Secretary; Mrs. E. K. Reeves, Hospital Secretary; Mrs. A. Garton, Prayer Partner Secretary.

At the Junior Rally, held on March 30th, in All Saints', Doreen Willis won the Diocesan Prize for

Sewing; while Eileen Hollands was successful in carrying off the Branch Prize.

Five members of our Junior Branch won attendance prizes while several obtained Merit Certificates. We feel that our thanks and congratulations are especially due Mrs. Galpin, our Superintendent, on these notable achievements.

The Bishop of the Diocese visited St. Mary's on Sunday, April 25th, and held Confirmation at 11.00 a.m. The church was filled to overflowing.

A special choir of men and women offered their services for the occasion.

The following young people were Confirmed: Philip Reeves, Gordon Chorley, David Bradshaw, Doris Pallister, Esme Gilker, Elizabeth Hooker, Betty Jackson, Jeanne Kingzett, Florence Patterson, Vivienne Williams, Gladys Croft, Kay Croft, Doris Jones, Megan Davies, Lavinia Davies, Betty Hope, Agnes Manning.

ST. FAITH'S

As you are all aware the permission of the Wardens, Vestry and the Congregation having been given me, I propose to visit the Old Land in the hope of obtaining some financial support towards our Building Fund. The intention was that I should go over in 1935, but it was financially impossible, and now is only made possible by the fact I am a delegate of the General Synod being held in Halifax, August 29th. Again it is through the kind co-operation of Canon White, and Mr. E. Currey, who have agreed to be responsible for Divine Services in my absence. I hope to leave on June 4th, and return in the early part of September. My good wife, and family, will remain here; in case of Pastrol needs, or sick visits, the Rectory can still be communicated with.

It will be a testing time for all, yet I have no doubt that all will co-operate to maintain the Prestige of the Church in this Parish. On my return I shall hope to find that attendance at Divine Services has been maintained, that the various organizations are going stronger, and the church life deepened.

Each member of Christ, is a member of his church. That it will become a matter of personal pride, for each to do his or her part during these few months, is my sincere hope. I want you to pray for me for the work I have on hand, to pray for your Parish, and to support to the full those who are maintaining the services of administration of the church in my absence.

Yours sincerely,

C. F. A. CLOUGH, Rector.

Dramatic Club

We extend our congratulations to the members of the Dramatic Club, and to Miss Jackson the director, for the three excellent plays presented during the month.

The boys of our First Aid Team were entertained by the Provincial executive of the St. John's Ambulance Society, at which function the Shield's emblematic of Provincial and Dominion Championship, were presented to them by His Honor Lieut. Governor.

We extend our congratulations to the Lad's for their painstaking efforts in this work.

Teachers' Training Class

A Teachers' Training Class has been formed, and is meeting weekly under the leadership of Miss H. Sewell. This is open to all who are interested.

Coronation Day, May 12th

8.30 a.m., Celebration of Holy Communion.

(Local News Continued on Page 19)

Our most gracious Sovereign Lord, King George
and our gracious Queen Elizabeth



LONG MAY THEY REIGN

Comments Original and Otherwise

"Curate"

LONG AND SHORT RANGE EVANGELISM

That is the subject of an article on the front page of an English paper. Under the heading of "long range" methods the writer includes appeals from the pulpit, and in the parish magazine, also letters mailed or otherwise delivered to the members of the congregation. One serious defect of this method is, that it is long range firing, and most of those aimed at are out on the road, or resting at home, and only a well-tested target remains. We spray that target every Sunday without knowing what shots have gone home.

By "short range evangelism" the writer means the heart-to-heart encounter of personal dealing with men. In that way we can find out exactly what it is that is keeping a man away from God, and can be of real help in removing his difficulties.

Another advantage of this short range method is that it can be carried out by the lay members of the congregation. It does not depend on holy orders; it is valid without ordination. The greatest weakness of the Church today, says this writer, is that the ordinary Church member, and Church official, feels no responsibility to win his neighbour, his acquaintance, his friend, who has turned his back upon God and everything that has to do with religion. And most sure I am that the evangelism of Canadian life will never be achieved until this state of things undergoes a complete change.

S.P.C.K. ANNIVERSARY

The Society for Promoting Christian Knowledge, has just completed 240 years in the service of the Church. On the occasion of this anniversary the Archbishop of Canterbury said that we would really need a new vocabulary to sound its praises. "There is hardly a sphere of the rightful work of the Church in any part of the world in which S.P.C.K. does not lend a helping and beneficent hand."

Probably the Church in Canada has received more financial assistance from S.P.C.K. than elsewhere. It would be interesting to know how many small struggling congregations, both east and west, have received cheques from S.P.C.K. as its contribution to their first humble place of worship.

THE ARCHBISHOP'S RECALL

The Archbishop of Canterbury addressed a gathering of the members of Parliament in the largest committee room in the House of Commons. This room seats about 200, and every seat was occupied. In the course of his address the Archbishop asked his hearers not to forget that the Church was a divine creation, made by Christ, to fulfil His work from age to age. The Church, if it is to perform its work, must be more conscious of its mission, and go out to the people. He appealed to his hearers that they should make their daily prayer a very real thing,

and that every Lord's day should find them gathered with God's people for public worship.

Representatives of the Free Churches were also present, and addressed the gathering. A vote of thanks was moved by a member of Parliament who was a Roman Catholic, and seconded by an Anglican and a Free Churchman.

CURATE CONTACTS A SEVENTH DAY ADVENTIST

The other day I had occasion to ride in a taxicab. Soon after taking my seat, the driver, recognizing me as an Anglican parson, informed me that in his youth he had attended a Church of England Sunday school. I asked him about his present Church connection. He replied that he had joined the Seventh Day Adventist organization, and proceeded to give me his reasons for doing so. When I questioned the accuracy of some of these reasons, he pulled out a little book from somewhere in his car, and expressed the wish that I should take it with me, and read it when I had opportunity. He did not succeed in converting me to Seventh Day Adventism, but I could not help wishing that all Anglican Churchmen had something of the same zeal, in seeking to win for Christ and His Church those who have drifted away from all religious observance.

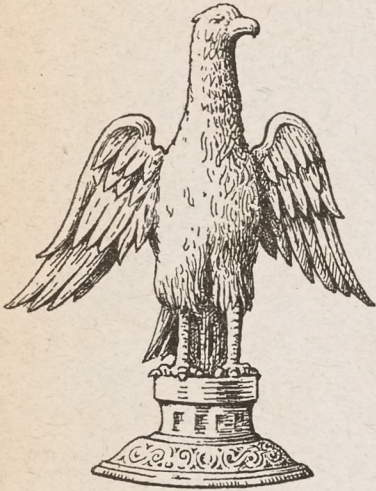
CHURCHGOING AND RELIGION

That is the heading of an article in *The Spectator* (London) by the Headmaster of one of England's large boy schools. He expresses the hope that the Recall to Religion by the Archbishop of Canterbury has struck a deep and definite note in the hearts of many who profess and call themselves Christians, but he expresses the fear that it probably has left others with a feeling that there was nothing positive for them to do. He speaks of a young friend of his who, as the result of the appeal, and in order to see if there was any mysterious help or consolation in public worship, had attended Morning Prayer on the first Sunday in the New Year, and found it duller than ever. "I knew it would be," he said. "If that's religion I don't want to be recalled to it. I know the clergy are most of them hard working and sincere men, but aren't they hopelessly out of touch with what is needed by men today, not only hearty pagan-minded men, but men who are sensitive to the things of the mind, and the spirit, and who dislike the Church, not because it is too spiritual for the ordinary man, but because it is not spiritual enough."

The writer then goes on to admit that the Church might be more vital than it is, but he holds that if Christianity is at all what it claims to be, it is far too great a thing to yield its secret to a few half-hearted attempts at Public Worship, by one who may not have thought of God for months. As well expect a man whose musical tastes are still primitive to enjoy a programme of classical music.

(Continued on page 9)

The Twelfth Day of May, Nineteen Hundred and Thirty-Seven



• GOLD EAGLE FOR THE HOLY OIL •

The coronation of the King and Queen, which will take place on May the twelfth in Westminster Abbey, is not only a great state function but also a solemn religious rite by which the sovereign is consecrated to his high office. The most important feature of the Service is the anointing with oil. This ceremony is much older than the Christian era. We read in the Old Testament of how Saul, the first king of Israel, was anointed by Samuel, and how the same Prophet, at God's command, also anointed David to be his successor. The person of the king was thus regarded as possessing a special sacredness; he was the Lord's Anointed.

Following this ancient custom of the People of God under the old covenant, the Christian Church has from very early times observed with great solemnity the consecration by anointing and the coronation of sovereigns. In England the custom can be traced back to Anglo-Saxon times, at least to the middle of the eighth century, and has been continued ever since. The oldest Coronation Ser-

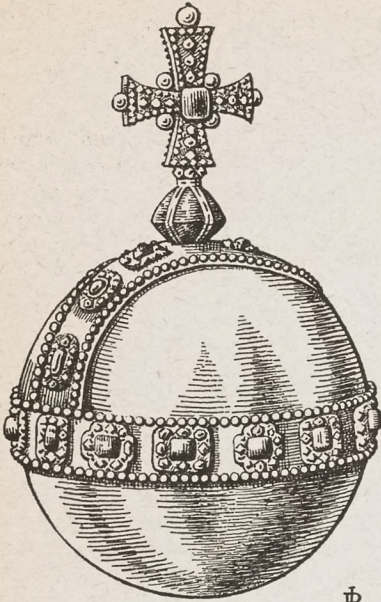
vice in existence is that which was published by Egbert, who became the first Archbishop of York in 735 A.D. The main features of the Service have not changed very much. A solemn oath is administered by the Archbishop of Canterbury and taken by the King, to govern the peoples of his dominions "according to the statutes in Parliament agreed on, and the respective laws and customs of the same". He swears that he will use his power to cause law and justice, in mercy, to be executed in all his judgments, and to maintain the laws of God and the Christian religion. Then follows the anointing with oil, after which he is vested with the insignia of royalty, the crown is placed on his head and the golden sceptre, in form of an orb set under the cross, signifying the sovereignty of Christ over all the world, is delivered into his hand. Thus consecrated, vested and crowned the King is enthroned, and the Queen is crowned and enthroned with him. The Holy Communion has always been an essential part of the Service, and during it both King and Queen receive the Holy Sacrament.

The religious significance of the Coronation Service is two-fold. As regards the king, it is his consecration to an office which, in the eyes of Christians, is sacred. The authority which he holds as head of a Christian State is an authority that is derived from God. The principles of justice and law and order which are embodied in the Crown are the expression in an earthly society of the Law of God. We read in the New Testament that "the powers that be are ordained of God," and, believing as we do, that God is the King and Ruler over all the world, we can whole-heartedly accept the truth contained in that statement and hold that the system of government under which we live in peace and security represents the will of God. Such a



THE CROWN OF ENGLAND

ST. EDWARD'S CROWN.

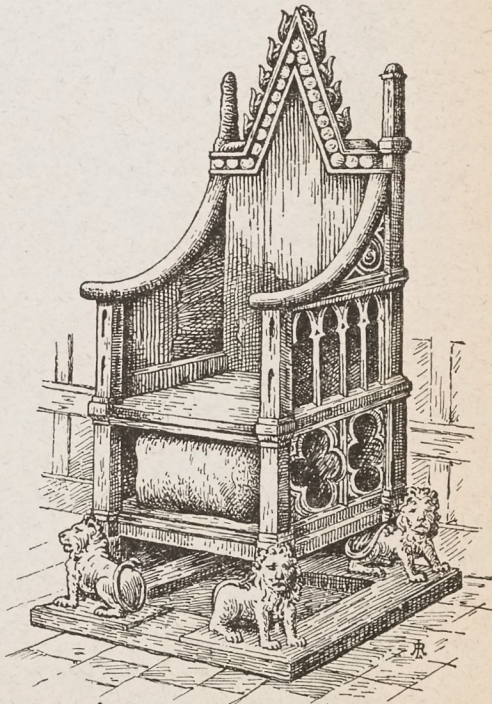


·THE·KING'S·ORB·

belief rests, of course, upon the assumption that the authority of the king will always be exercised in the interests of justice and righteousness, and that the king in everything that he does will act as the servant of God. And that is what the Coronation Service seeks in the most solemn manner to impress upon him. When the sceptre is placed in his hand, these words are said: "Christ our Redeemer . . . is the Prince of the kings of the earth, King of kings, and Lord of lords; so that no man can reign happily, who derives not his authority from Him, and directs not all his actions according to His laws." The whole Service is sacramental. Anointing with oil is symbolic of the grace bestowed by the Holy Spirit. The words spoken by the Archbishop of Canterbury as he performs this sacramental act are a prayer: "Bless and sanctify thy chosen servant George, who by our office and ministry is now to be anointed with this oil, and consecrated King of this realm." As regards the king himself then, the Coronation is a sacrament by which he is set apart for an office which is sacred because the authority which belongs to it is derived from God and is to be used for the honour and glory of God, and he receives divine grace to enable him to fulfil the duties of that office.

But the Coronation has equally a religious significance as regards the nation. It is an acknowledgment of the sovereignty of God. When the officers of the Church solemnly consecrate the king to the service of God, they do so as the representatives of the nation. The meaning and reality of what they do depends upon the nation's recognition of God as King and the ultimate Source of all authority in the State. In our system of government by which the people through their representatives in Parliament, and not the king alone, make the laws, this is a matter of supreme importance. No one can contemplate the significance of what will take place on May the twelfth without seeing in it a call to the whole nation to dedicate itself anew to God. In public and private life He must be supreme. Our aim throughout the Empire must be that all things may be so ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations, and make this kingdom of which we are a part the Kingdom of God and His Christ.

—Quebec Diocesan Gazette.



·ST. EDWARD'S·CHAIR·

To the Archbishops, Bishops, Clergy and People of
The Church of England in Canada.



A ROYAL MACE

On Wednesday, May 12th, His Majesty, King George VI, goes with Her Majesty, Queen Elizabeth, to Westminster Abbey to be crowned.

A short time ago, the Archbishop of Canterbury issued a "Call to the Nation and the Church". It consisted of a solemn call to the Nation to think about GOD, to put GOD first, and to build its whole life upon the fact of GOD and faith in GOD.

It is the linking of these two matters which prompts me, as Primate, to address a short letter to you, my beloved brethren of the Church of England in Canada.

The Coronation will be the solemn dedication of the King and the Queen to the service of GOD and their people. It is a ceremony of profound religious and national significance. From one point of view it is a Service of personal affirmation of faith in GOD and in His Son Jesus Christ, of personal dependence upon Him, and of complete consecration to Him and His people. In it His Majesty acknowledges the majesty and sovereignty of GOD, and dedicates himself and all that he has to GOD. But from another point of view it is a Service in which the whole people have their part. "Let him not come alone to his hallowing." A great and representative throng will be in the Abbey in person with their King, a greater throng will be there in spirit, but present in very truth. The whole Empire goes to that hallowing.

The Archbishop of Canterbury's "Recall to Religion" is only another way of saying that the whole people, and each one of the people, has a part in this Service of allegiance to GOD and of surrender and dedication to Him. The twofold call of the Coronation and the Recall to Religion is, as a matter of fact, one call. It is a call which comes to us in the Church with great power. We must remember that our

Services during the Coronation period are Services of consecration and dedication. We must pray that, as one man kneels in the Abbey and pledges himself to GOD, and asks His consecrating power for the work GOD has given him, so we, each one of us, kneel that day and make our solemn promise to the same GOD, and ask for His consecrating grace upon our heads, our homes, our Churches, and our country. "Let him not come alone to his hallowing." We all go with him to his hallowing.

What we need in our personal, parochial, diocesan, provincial, and national life is all symbolized for us in the Service of the Coronation. We must think of that Service in that way. It concerns us, not the King only. The great symbols of the Crown, the Robe, the Sceptre, the Spurs, the Book, are symbols which the whole nation, and each man, woman, and child should take as his own.

Therefore I pray that all our Services at this time may be Services of consecration, and of the coronation of all our people wherever they may be in our Dominion. Let us take our stand for GOD, and vow to bear witness to Him, and to His Son, by the help of His Spirit. Let us throw off all sloth and apathy, all indifference and sin, and resolve to play our parts as the sons and daughters of the King of Kings, in the place to which He has called us.

It is the witness of the shining lives of the hallowed, the crowned, and the consecrated which will transform the Church, and cause it to become a light to all the world in the midst of its many trials. "A Church," says the Archbishop of Canterbury, "shining with the witness of lives which have been or are being visibly changed by Christ's Spirit would

be seen to be in truth the Body of Christ in and through which He shows His compassion for the multitude, for their bodies as well as their souls, the mingled severity and mercy of His moral judgment, His power to redeem and enrich all human life. The witness of such a Church would surely recall the nation to religion."

In all our Services in connection with the Crowning of the King and Queen, may this be our resolve and prayer in personal and corporate life, dear people of the Church of England in Canada.

DERWYN TORONTO,
Primate.



Christ and Twentieth Century Inventions

By Rev. Ebenezer Scott, M.A., B.D.

The difference between the first century, the century of Christ, and our own twentieth century, becomes more practical and vital to ourselves, when we come down from the voyages of science through the vast, mysterious universe, to its tangible results in the manifold and marvellous inventions which have added so much both to the efficiency and the comforts of our modern life.

The age in which Jesus lived and taught would seem very simple according to our own standards of living. But we must not exaggerate the importance of different external conditions. Though the surroundings of Jesus were simple, they were not primitive. They belonged to the era of what we call by the general name of civilization. The Gospel is to be read in terms of civilization, not of primitive life.

There is nothing contrary to the spirit of Christ in modern civilization, of which scientific inventions and appliances are the most striking outward and visible sign. All material things are "creatures" of God, and may surely be used to the best advantage in the service of His most lordly creature, man.

Even those inventions which may be used for evil purposes cannot in themselves be abolished. Whether there be truth in the story, or not, that Leonardo da Vinci had discovered the secret of the submarine, and deliberately refrained from making it known, as he foresaw the havoc which it could work, it is impossible now for the submarine, as a product of man's invention, to be entirely forgotten. Even the poison gases, with which Mussolini accomplished his remarkably rapid conquest of Abyssinia, could never have existed without the poisons of which they were compounded. Poison itself has been defined as matter in the wrong place; and poisons, as we know, may often be beneficial in their effects. It is for us to use material things wisely and reverently, as committed to our trust for the glory of God and the good of man's estate, and not to pervert them to purposes of evil.

But when all is said, the changes wrought by scientific discovery and invention do not change man's essential being. Christ addressed Himself to the eternal part of man, which remains the same through all the centuries, and His message to the twentieth century is the same as to the first: "A man's life consisteth not in the abundance of the things which he possesseth."

Comments Original and Otherwise

(Continued from page 4)

IT SEEMS AWFULLY PETTY

The other day I overheard a discussion between two clergymen on the subject of hoods and stoles. One of the two was so emphatic, and so definite in all his assertions, as to when hoods should and should not be worn, and as to the proper colour of stole for each festival and fast of the Church, that one would have thought that he had some sort of divine revelation on the subject. He was not even content to say that one custom was ecclesiastically correct and the other not so. With him it was a matter of right and wrong, and any priest who did not conform had, in the opinion of this youthful cleric, quite mistaken his calling in life. Now I have not the slightest objection to coloured stoles, and I am quite prepared to conform to the wishes of any rector about the wearing of a hood, but I find it very difficult to exercise Christian patience with men who elevate these and such like things to places of major importance. Surely we who have taken upon ourselves the vows of the sacred ministry ought to set an example of putting first things first.

AN INCUMBENT WHO HAS VISION

Recently, when the Bishop of Cariboo was doing deputation work in Canada, his address to a gathering of men was broadcast by the Canadian Broadcasting Corporation. The Incumbent of a country parish took advantage of this fact, to arrange that the members of his congregation, who had no radio receiving set, should gather in the homes of those who had, and listen to the Bishop's address. As a result of what they heard, I am told there is a resolute determination in that parish to pay their apportionment in full for the present year. That is an illustration of what happens when a man is keen to make the most of his opportunities.

THE POPE ON COMMUNISM

The Legislature of the Province of Quebec proposes to use the big stick method in dealing with Communism in that Province. The method advised by the Pope is quite different, and if generally put into practice, would be far more effective. The Pope points out that the Communist leaders have in the past "played on the susceptibility of the working classes with promises of alleviation of many undeniable abuses", and he calls upon those who have working men in their employ, to fight Communism by recognizing "the inalienable right of the working man". That is most excellent advice. That is the only way that Communism can be successfully contended with. The best way to prevent a conflagration is to remove the tinder.

A CALL FOR LAY ASSISTANCE

Rev. Spence Burton speaking at a noon-day Service in Chicago expressed the opinion that "our churches are run today almost entirely by the clergy and the women. The men are to a large extent 'paying passengers'. They are expected to pay the bills and that's about all. Our clergy are devoting entirely too much time to

the business affairs of the Church. Some of them are conducting private 'sit-down' strikes and don't know it; they sit behind their desks running a business instead of devoting themselves to their spiritual duties.

"All great religious movements of history have been led by laymen. And the greatest need of the Church today is for the laity to assume their rightful leadership in bringing the un-churched to the clergy. The clergy cannot do the job alone. And in fact the laity can bring others to the Church even better than the clergy."

True the clergy cannot do the job alone, but it is the clergy who must set an example to the laity in the doing of it. In the course of the same address, the young people of today were described as having "powerful engines, defective steering gears, and no brakes".

THE BLESSING OF LIBERTY

Sir Austen Chamberlain, speaking at Birmingham shortly before his death, expressed himself as follows:

"The longer I live the more profoundly grateful I am that I was born a citizen of this free country.

"Our liberties remain and grow stronger as they wither and perish elsewhere."

And that feeling of profound gratitude ought to be felt by every one who owes allegiance to the British Crown, as he reads what is happening elsewhere—the oppression of the individual, the elevation of the state as the unit to which everything else must be subordinated, coupled with the assumption that the first duty of every young man in the country, is to shoulder his rifle and fight for the glorification of an irresponsible dictator. One cannot help wondering how long decent, intelligent men will submit to this sort of thing. Most people will agree with General Smuts in his opinion that, "The gentler virtues from the human standpoint, inculcated by the Founder of the Christian religion, are derided as signs of weakness, of an inferiority complex, and of national decay. But the human spirit, having once broken its primordial shackles and emerged from its bondage, will never again submit to them for good. There may be a temporary eclipse, but never again can there be a return for good to the dark age for the human spirit."

A NEW NOTE IN POLITICS

Speaking in the House of Lords in the debate on British Foreign Policy, Lord Addington expressed the opinion that "What is needed to bring British foreign policy into accord with the realities of the existing situation is not the steering of a middle course between the opposing forces of revolutionary activities existing in the world today, but what may well prove even more revolutionary, a policy founded upon the will and purpose of God which has never been fully tried, and seeking to apply His answer to the problems which have not been solved by the wisdom of man."

Lord Halifax in closing the debate said that none who heard the speech of Lord Addington could fail to be inspired by it.

RELIGION AND YOUTH

In a subsequent number of *The Spectator* there is another article on the Archbishop's Recall. It is written by Peter Winkworth, the youngest member of the Church Assembly. He thinks that if the Recall is to be made effective the young people of today must be convinced that Christianity is not an extra, which comforts a certain type of mind, but that in religion, and in it alone, can be found an adequate answer to the problem of living. And the young people must also be shown that "Christianity works", and that can only be done by those who profess and call themselves Christians.

Mr. Winkworth concludes his article with a strong expression of opinion that the laity of the Church must play their part in making the call effective. The time has come, he says, when we should put an end to our conferences, and study circles, and set ourselves to the work that lies at our hand, in our own parish, and in our own street. "The Christian revolution awaits its revolutionaries. They should include the whole laity, understanding the faith that they profess, understanding its true connection with everyday life, prepared at any cost to make that connection a reality in their own lives, and prepared to tell that faith in simple language to their next door neighbour."

And I am sure that Peter Winkworth is absolutely right, and there will be no "recall to religion" until the work is taken up in that spirit and in that way.

THIRTY YEARS AGO

The other day I was looking over some old Synod Journals. In one that was dated 1904 I came across this paragraph in the charge of the Bishop to his Synod.

"It is a great joy that the Diocese of — not only made up the amount of \$5,100 apportioned to it, but sent to the General Treasurer of M.S.C.C. \$2,658 in addition, or \$7,758 in all. We are all the better for it. Not one individual, not one congregation, is the poorer for it, all

are undoubtedly the richer in many blessed directions."

Here also is an extract from a Pastoral letter issued by the House of Bishops about the same time.

"No organization can thrive unless it fulfils its appointed function. The great function of the Church of Christ is to spread the Gospel of Salvation throughout the world, and to make disciples of all nations. In proportion as it fails to discharge this duty, its vigour must be impaired. Missionary work is the life of the Church."

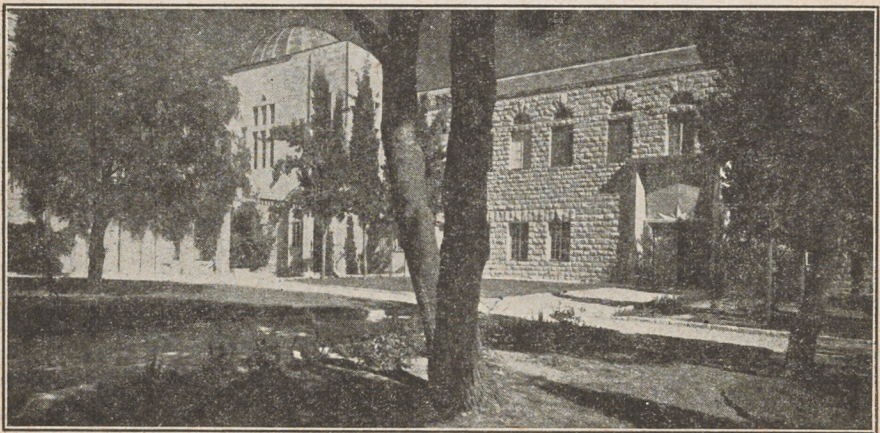
I cannot help wishing we had more of that spirit amongst us today.

WHEN TO SMOKE AND WHAT TO SMOKE

Janus, in *The Spectator* (London), writes as follows:

"Not being a smoker myself I am perhaps not qualified to take part in the burning controversy regarding the decency of cigarettes and cigars, and the indecency of pipes, in fashionable restaurants. Why there should be a convention which condemns a pipe as something to apologize for, I have no conception; presumably there is some traditional explanation. But if the result of the discussion, as seems possible, is to rally smokers (the cigar smokers who despise pipes, and the pipe smokers who hate cigar smoke) to the support of non-smokers, in a demand for meals uncontaminated by any kind of tobacco smoke at all, the world will be considerably the gainer. I have no sort of prejudice against tobacco, but I do object to being compelled to inhale it with my sweet or savoury." So I am quite certain do many smokers."

Neither have I any prejudice against tobacco, nor am I very much concerned about what is smoked in fashionable restaurants, but it does jar on me tremendously when I meet a clergyman on the street with a pipe or cigar in his mouth. Nothing essentially wrong, but most undignified.



The Hebrew University and Library on Mount Scopus.

M. S. C. C.

THE GUARDIANSHIP OF THE HOLY LAND

Printed by courtesy of "The Church Times" in *Bible Lands*, October, 1936, issue.

"The enquiry of the Royal Commission into the manner in which the Mandate for Palestine has been and is being implemented, may involve an even deeper enquiry into the way in which the Mandatory Power has fulfilled, not only her obligations to Jew and Arab peoples in Palestine, but the even greater obligation laid upon her as the guardian for the world of that most priceless treasure, the Holy Land.

When at the close of the Great War the Mandate for Palestine was given to Great Britain, it was realized by many that a peculiarly precious and sacred charge had been committed to the British nation. How far have we, as a Christian nation, "implemented" that sacred charge?

A recent cartoon depicted 'John Bull' endeavouring to balance Jew and Arab in the scales, and steadily declaring that justice must be done. This represents the attitude which the Mandatory power in Palestine has been forced to adopt and in the attempt to balance these rival claims there has been but little opportunity for the planning and working out of constructive ideas, and, except for the outstanding example of the mixed Palestine Police Force, for any steady endeavour to mobilize the united powers of Arab, Jew and English for the building up of the Holy Land.

The education of Jewish and Arab youth has, but for the notable exception of the Christian schools, been entirely separate, and no attempt has been made to establish any Institute for higher learning in which the two races could learn to live and work together, and, of vital importance, plan together how each might give of their best in mind and heart to the building up of the new Palestine. Palestine is a very little country; it would seem that so much more constructive work might have been done in the last 18 years had Christian statesmen with vision given of their best to the task and been encouraged to do so.

It is greatly to the honour of the Jews that, with all the difficulties and hardships of early days of building the National Home, they steadily set before

themselves from the very first the aim of establishing a centre of learning and culture for their nation in Palestine.

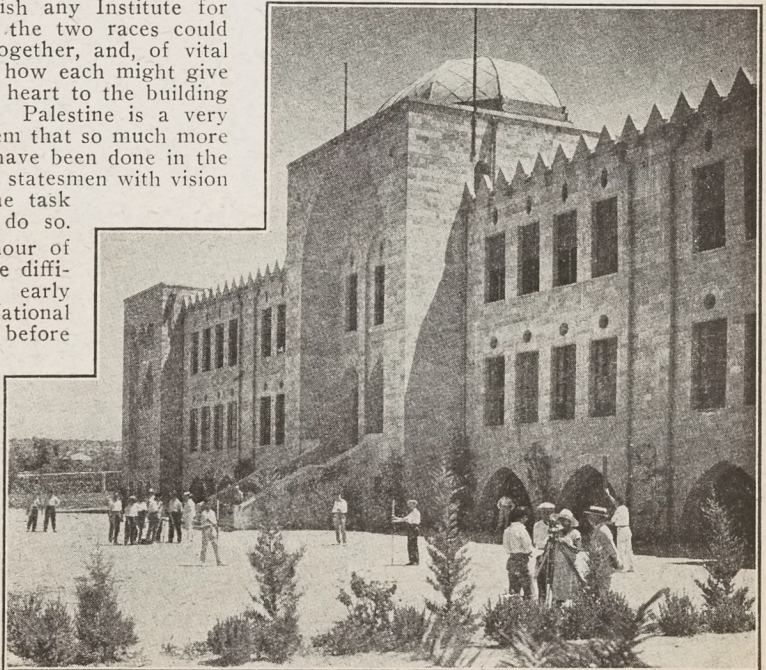
A British University in Jerusalem, working in full co-operation with the Hebrew University and other Arab and foreign institutions of higher learning, might have become a centre to which the rapidly progressing nation states of the Middle East, Iraq, Iran and Arabia, could have looked for inspiration and for training of national leaders; it might, moreover, have become a centre where, amid the unique historical and spiritual association of the Holy City, eastern and western scholarship might have combined to produce ideas of incalculable value to the world.

An Institute for Christian Research, inaugurated by the Christian Church in connection with such a University, might have helped not only to strengthen the witness of the eastern churches in their time of need, but might have become a centre where East and West together could think out that fresh presentation of the life-giving Message of Christianity for which the world today waits.

'Give an account of thy stewardship'.

What account shall Christian England render? Have we as a nation helped to raise the spiritual tone of the Holy Land?

Have we even helped to maintain the religious spirit?



Hebrew Technical Institute at Haifa which has become a modern city under Jewish National influence.

In the Jewish city of Tel Aviv on the West coast of the Holy Land near the site of ancient Joppa. Junction of roads at Allenby Street.



Have we been careful to send out for Government service only our very best, men of strong Christian character and conviction? Have we encouraged them to give of their best?

If Britain were called upon today to render up her stewardship, what account of that stewardship would be found written upon the page of Palestine history?

What is the state of the Holy Land today? To quote from a recent article by one who knows the country well:

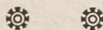
'How tragic it all is! Places of the most precious association, names graven on our earliest memories, Mount Tabor, Cana of Galilee, even Bethlehem and Nazareth we have read of as the scene of ambush and murderous encounters. From Dan to Beersheba—death lurking in these hills—Arab Jaffa and Jewish Tel Aviv wired against each other like a pair of savage beasts and at dusk the silence of the curfew falling over towns, broken only by the tramp of tinhatted patrols.

And this is—the Holy Land.

Give an account of thy stewardship'.

For sins of negligence, for lack of Christian conviction, for slowness of heart, for dulness of vision, for failure to realize and fulfil our sacred responsibility—O Lord forgive.

M. C. WARBURTON."



AS OTHERS SEE US

Recently, the Archbishop of Canterbury, addressing the annual meeting of the School of English Church Music, said that 'he recalled the painful experience of listening in a large church in Canada to the strident voices of a choir of extremely self-satisfied ladies dressed in varied costumes. Listening, his eyes noticed the words, written large in the chancel: "When thou hearest, forgive."'

Diocese of Athabasca

High Prairie: The congregation of St. Mark's held their annual business meeting Thursday evening in the Walker Club room. Supper was served by the ladies. Mrs. E. Linfoot and Mrs. E. Pratt, who were in charge of arrangements, surprised the gathering with a novel table decoration. This was "The Road to Progress" and formed a strip down the centre of the table. The different events in the church life were illustrated by photo and model since the first church was built in 1909 until 1936. Little replicas of the old and new churches were used, and the road ended at the close of 1936 with a clean slate—all obligations met.

Parish of Clear Hills and Battle River: Miss Phipps, who has been a visitor to the parish with the Sunday School Caravan, has now come to live at North Star, to take charge of the Young People's work there, under the Fellowship of the Maple Leaf. Two Girls' Clubs have been organized, one at North Star and another at Jim Creek, and a flourishing Sunday school is held weekly at North Star.

Services are now being held regularly every two weeks at the following points: North Star, Jim Creek and Simpson (where Mrs. Downey very kindly gives us hospitality). It is hoped to have Services more regularly in the future at Notikewin and Stowe Creek; at present they are being held once a month.

A free library has been started at North Star under the auspices of the Anglican Church, through the kindly co-operation of the Peace River Public Library, and the Edmonton library. It is hoped shortly to be able to extend this service to some of the other districts. Books, especially for juniors, would be welcomed. Perhaps kind friends during spring housecleaning will find they no longer need some of their books, and would like to find a good home for same. They would be gratefully received by Miss Phipps, or Miss Nanny Nord (Librarian) at North Star.

Diocese of Quebec

After a well-earned holiday, the Bishop returns to the city on May 1st and takes up his residence at Bishopthorpe, which has been vacant since May 1935.

Plans are under way for holding a Service of Witness in a public hall of Quebec during May. An official Service commemorating the Coronation will be held in the Cathedral at 11 a.m. on May 12th.

Bishop's College is rejoicing in having received \$340,000.00 in answer to their appeal for three hundred thousand dollars for the Endowment Fund of the college at Lennoxville.

The Montreal English newspapers have been carrying on an animated controversy in their correspondence columns ever since December 12th last. The subject of the catholicity of the Church of England was the theme. These papers are read in the diocese and the Bishop answered several arguments put forward by opponents of the Church in a letter to the press and also in the following "message to the diocese":

"Our Church is so closely associated with the Royal Family that it is natural that we should take a special interest in the Coronation. The Church of England was in existence before there was a King of England; and the unity of the Church did much to bring about the unity of the country under one King. The Church and King are thus much older than the Parliament or any other national institution.

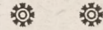
The King is consecrated to his high and holy position by the Archbishop of Canterbury. The Church of England prays for the King by name at every Service; it seems a great pity that this ancient custom should ever be omitted; for by it we link ourselves with the ancient civilization of the English wherever it has spread throughout the world. We pray for the unity, peace, and prosperity of all who share in our tradition.

The King is the leading layman of the Church of England, its protector and defender. Our late King walked worthily of this high vocation, and we should pray that similar grace may be given by heaven to our present King.

King Henry VIII took the title of "Supreme Head" of the Church in his dominions, and

ruled it as a tyrant, as he did the whole nation; he was what we call a dictator today. The Church of that time agreed to this title with the significant proviso 'so far as the laws of Christ allow'. It was not, however, retained; the last English monarch to use it was the Roman Catholic Mary, so that it may be said to have received the implicit sanction of the Pope! Under Elizabeth it was altered to "Supreme Governor" in all causes both ecclesiastical and civil, which does not give the monarch any more power in religion than that of seeing that the laws of the Church are carried out like any other laws. No power is claimed for him in spiritual matters.

The statement is still widely made that the Church of England was founded by King Henry VIII. How surprised that monarch would have been to hear any such assertion! It is, however, constantly repeated by those who do not seem to have made a study of the facts. However often a false statement is repeated, it does not make it true. Our Church is the ancient Church of the English nation, and the whole tradition of our Kingship is linked with it from earliest times."

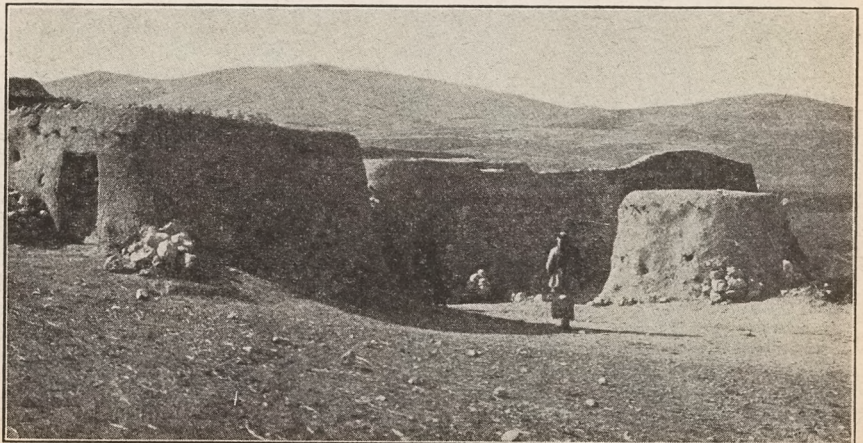


Maritime Notes

Chancellor Harris gave a course of five lectures to the divinity students of King's College, Halifax, on the organization of the Canadian Church, canonical requirements, duties of church officers, and the requirements of civil law. The Haliburton Club of the College held a successful season and gave the students many chances to learn the art of public speaking.

Prince Edward Island expects the Bishop during April, and hopes to have a visit from Bishop Blunt later on. Bishop Wells preached to a full church in St. Paul's, Charlottetown. St. Peter's Cathedral is raising a \$4,000.00 restoration fund for repairs. At the 93rd annual meeting of the Diocesan Church Society, held at Charlottetown, it was reported that every congregation had been served by a resident priest during the past year.

A primitive Arab village of mud huts, far distant from Jewish settlements.



Diocese of Brandon

The Rev. H. R. Percy, recently appointed Priest-in-Charge of the mining and other districts served by Rev. W. A. Gilbert, has reached Herb Lake and started his new work.

The Missions of Silverwood and Makaroff in the district of Roblin have for purposes of convenience been attached to the parish of Togo in the Diocese of Qu'Appelle.

Mr. William G. Thickfoot has been appointed a Lay Reader in the Mission of St. Alban's, Cedar Lake.

The Western Field Secretary of the G.B.R.E., Rev. A. H. Priest, will spend six weeks in the Diocese from April 4th to May 16th.

The Bishop gave an illustrated address on "The North Country" in the crypt of St. Mary's, Brandon, on March 2nd.

The parish of Birtle has three workers in Indian Residential Schools. Miss May and Miss Amy Titley at Lac La Rouge and Miss Alice Hall at Carcross.



Diocese of Saskatchewan

The Rt. Rev. W. T. Hallam of the Diocese of Saskatoon and the Ven. Archdeacon W. E. J. Paul have just returned from a three-day trip into the northern areas of this Diocese, when they visited the Indian Mission fields at Montreal Lake, Red Earth, and Shoal Lake. They travelled by M & C Plane in charge of Pilot E. Boffa. This mode of travel does away with a long and tedious journey by road with its attendant discomforts and heavy expenses. The Bishop confirmed 21 persons on this trip, and the Sacraments of Baptism and Holy Communion were administered at each point. Ideal weather conditions attended these sky pilots, who were thus enabled to keep all their appointments on schedule. The Bishop was very pleased with the trip and the Indians were also delighted to have him with them.



VERNON-WOODS MEMORIAL PRIZE WINNER

The first Award of the Vernon-Woods Memorial Prize has been made by the Council for Social Service.

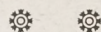
Mr. K. M. C. Macintyre, a student in the second year Theology at Montreal Diocesan College, is the winner. The Council congratulates both Mr. Macintyre and his College on the quality of his essay and on the fact that he won the Award.

The subject which had been set was "Christianity and Totalitarianism". The essays which have been submitted to the judges showed a very fine grasp of this question most pertinent today. The runner-up for the Award was Mr. F. A. Springborn of Trinity College, Toronto, who also deserves congratulations for a very fine essay.

The Council will take steps to publish the winning essay in the near future.

BEAT THE COMMUNISTS TO IT

The other day in talking about the menace of Communists, it was suggested that we should beat them to it. By this it was meant that society should attack all social evils fearlessly, then there would be no ground for Communism. It seems to us that this viewpoint is right. Every radical movement develops where neglect and injustice are found. No one will dare to claim that this reckless and unscrupulous desire to serve oneself without regard to the other fellow is not the basis of much of the discontent. Let the Christians show the world that they are the most fair in their dealings with people, good payers, good people to work for, paying the best salaries, etc. The essence of the Christian's faith is his love to his neighbour. Love to God must be shown by love to our fellow men. If you want to get ahead of the godless and the materialistic Communists, let your life be guided by the law of God.



Diocese of Montreal

Preparatory to the Coronation, special Services of intercession and dedication will be held in all the parishes of the diocese. On the day of the Coronation a special Service of Thanksgiving is being held in all parishes.

The Rev. A. D. Rollit has been appointed priest-in-charge of the mining parish at Noranda.

The campaign to raise \$300,000 for the University of Bishop's College, Lennoxville, was oversubscribed by 15 per cent.

The gross debt on parishes in the deanery of Montreal West amounts to over \$400,000. It is proposed to launch a special campaign to pay this off.

NEW BOOKS

- The Christian Differential.** Eleven sermons which try to answer the question, "Where shall the line be drawn between Christians and non-Christians. By T. C. Johnson . . . \$1.50
- Exhortations.** Delivered in St. Hugh's College Chapel, 1925-1935 by Principal Gwyer . . \$1.50
- The Master's Influence.** The Fondren Lectures for 1936 by C. R. Brown, Dean of Yale. \$2.00
- Bible Epitaphs.** 17 sermons on men of the Bible by Clarence E. Macartney \$1.50

ONE OF the needs of the Church is stability in weekly offerings. The way to achieve this is to use Contribution Envelopes.

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May

"His twelve Apostles first He made

His ministers of grace;
And they their hands on others laid,

To fill in turn their place.

So age by age, and year by year,

His grace was handed on."

Until now the Church leaders we have spoken of on this page have been pre-eminently men of peace. Bishops Inglis, the two Mountains, Stewart and Missionary Stuart preached peace and pursued it, but the man we write of this month is decidedly the Fighting Bishop, John Strachan, Hielan'man. Yet certainly most of the foes he fought were real enemies of God, such as red revenge in war, deadly pestilence, and indifference to education. Canon Vernon, in his "Old Church in the New Dominion", says, "He (Strachan) was in many respects by far the ablest of our early bishops. Possessed of great initiative, a forward looking mind, indomitable perseverance and unflinching courage, strengthened by opposition, undaunted at times by seeming failure, he was a great master builder."

He was a self-made man, "and certainly made a good job of it". Son of an Aberdeen quarryman, he was left fatherless at sixteen, with the responsibility of aiding his mother and several younger children, but he had already qualified himself as a school teacher, and won a bursary which took him through Aberdeen College. There he coached backward young men, sending the small wage to his mother.

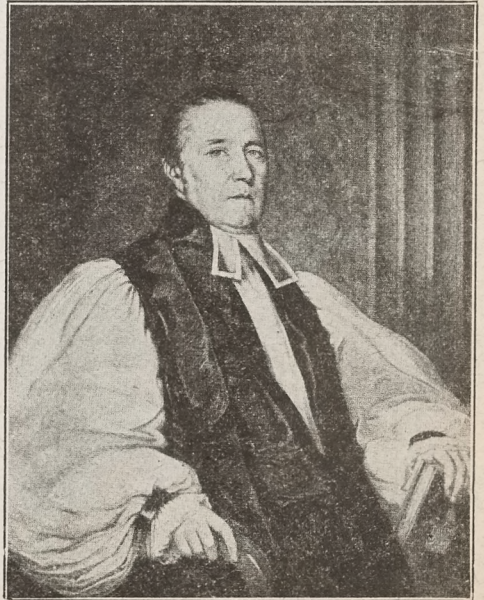
There has been much said for and against self-education. For one thing there is no loafing at class work nor waiting to cram for an examination when pupil and teacher are one, but on the other hand there is a strong tendency to inordinate belief in one's self. We shall notice this more particularly in another Hielan'man, who came to Canada in John Strachan's time, one William Lyon Mackenzie. At least Strachan had had the discipline of a college education, though his rigid economy cost him the social life of college. "Holy John", as his classmates half-tauntingly nicknamed him, was often narrow-minded in his judgments.

At Governor Simcoe's call for teachers he came to Canada, but Simcoe had left, and the rest of Canada was too busy thinking of the nearing war with the United States to start colleges. Strachan tells us that if he had had the fare home, some £20 (\$100.00), he would have left at once, but he had only a few shillings. However, he was not the kind of man who is ever out of work long. Dr. Stuart seems to have befriended him, and soon he had started a small Grammar or High school, which was a decided success, for the young man (he was but twenty-one), was a born teacher.

In Kingston he naturally attended St. George's, as there was no Presbyterian church there, and he had a personal friendship with Dr. Stuart. His joining the Anglican Church has been wondered at, but he had been brought up as a member of the established Kirk of Scotland, and it seemed to him that the Church of England would doubtless be the established Church of this new country. He could not imagine a land without an established Church.

At Dr. Stuart's suggestion, it seems, he entered the priesthood, being ordained when twenty-five. Among the many unfair things written of Strachan is that "he knew how to feather his nest", but it was his own ability only that made his school the brilliant success it was, Robert Baldwin and John Beverley Robinson being among his pupils. Then in 1807 he married Ann, the wealthy young widow of Andrew McGill of Montreal. It was his wife's fine house in York in which he lived, the carriage she kept in which he drove; personally his habits were simple.

By 1812 he was rector of St. James' (Toronto), headmaster of York Grammar School, and chaplain to the militia. The dreaded war had come, the States were invading Upper Canada. When, in April 1813, the Americans took York, Dr. Strachan's name is signed to the articles of capitulation; legally the rector of the town had no authority to surrender it, but all authorities, civil and military, had retreated with the troops, and the Americans were threatening to burn the town. The women looked trustingly to the rector. He was the last man to hesitate at doing a thing which needed to be done because it might not be exactly legal. In full canonicals he drove to the enemy's lines and so impressed the commander that only the public buildings were burned.



Bishop Strachan.

Then he was largely responsible for the founding and the management of the Loyal and Patriotic Society of Upper Canada, which in those days, before the Red Cross cared for the wounded (St. James' was used for a time as a war hospital), sent comforts to the soldiers, and aided any of their families who were in need. It was largely his ability to get things done with the least expenditure of time and money that caused him to be offered a seat in the Legislative Council, really the ruling body in the province then; for though Upper Canada had its elected parliament, the House of Assembly, its proceedings could be vetoed by the Council, whose members were appointed by the Governor. This was hardly democratic but it seemed to work fairly well for the time.

In the years 1829 to 1835 nearly 200,000 immigrants came out, almost entirely from the British Isles, to Upper Canada. They created an entirely new set of problems for Government and Church. They were mainly illiterate men, oppressed as children and youths by the long strain of the Napoleonic wars, and with wildly exaggerated ideas of easy living and quickly gotten wealth in the new country. Instead they found the hardest labour, the want of many things they had always considered necessities of life, and a Government that did not seem to be doing anything. At least there were hardly any roads and the land laws were in confusion. So the discontented found a voice in a man from the Highlands, William Lyon Mackenzie. This year, 1937, much will be written on that unhappy rebellion just one hundred years ago, but our school histories are hardly true when they say that one cause of the revolt was that "Dr. Strachan put no restraint on his bitter tongue". He may have unwisely answered the bitterness of Mackenzie, and from our point of view he was decidedly intolerant. He believed sincerely that a union of Church and State was not only desirable, but necessary, and the Church, of

course, was the Church of England, and under this Church should be the State educational system. Until lately we have regarded this attitude as most bigoted, but now some of us, looking at the results of over half a century of secular education, are wondering if Dr. Strachan was quite as unreasonable as our fathers thought.

Then the great fight of Dr. Strachan's life was against the sharing of the Clergy Reserves. These were one-seventh of the land in each township, set apart by Simcoe for religious and educational purposes; they were claimed by Dr. Strachan as the property of the Church and its schools, but when the Presbyterians made a claim for a share, it was quickly granted them. We must remember that a century ago the Methodist body was not the powerfully organized Church we know it now, but a sect not distinguishable to many, including Dr. Strachan, from the "Tunkers" and other "peculiar people". So he was fighting, as he believed, against the robbing of the one Church of God when he stood for the holding of the Clergy Reserves.

The beginning of responsible government in Canada brought Robert Baldwin, Dr. Strachan's one-time pupil, to the head of affairs. He, though a loyal Churchman, urged Dr. Strachan's retirement from political life. Toronto was now a separate diocese, and there could be no uncertainty as to who would be the first bishop. Believing that it was the only way to secure peace, Baldwin engineered the division of the Clergy Reserves. So in 1839 Dr. Strachan was consecrated, in Lambeth Palace, the first bishop of Toronto, and he was a very busy bishop. When King's College, founded by him in Toronto in 1827, became a State institution, the University of Toronto, in 1849, he worked to found our Trinity College, 1852. Then he was the first of our Church leaders to foresee the coming independence of the Canadian Church. He held a diocesan synod, in 1851, in Holy Trinity, Toronto, where clergy and lay delegates met in



Toronto in 1834.

Church council. Then he made plans for the division of his diocese, living to see the formation of the dioceses of Huron and Ontario. He also saw the birth of the Church of England in

Canada, and heard the bells ring out on our first Dominion Day. Then on the Feast of All Saints of that year, 1867, he passed on to the Church Triumphant.

—E. A. TAYLOR.



One Hundred Years Ago

Nova Scotia Church Society: May, 1837. The Church Society, recently established at Halifax, forms an important feature of the year. The Bishop of Nova Scotia was desirous of increasing the interest of the laity in the Church. With this end in view he set on foot a Society, the objects to be promotion of acquaintance with the Church's doctrines, an increased attachment to her ritual, discipline and ministry, the knitting together of pastors and people. In particular:

1. Supplies of books and tracts from the S.P.C.K. stores;
2. Missionary visits under Bishop's direction;
3. Upholding the Collegiate establishments at Windsor, N.S.;
4. Assisting deserving young men desirous of being qualified for the ministry;
- 5-6. Aid to Sundays Schools and to training of teachers for Sunday and daily schools;
7. Assistance to erection of churches.

The S.P.G. voted 300 pounds in aid of the funds of the N.S. Church Society.

Upper Canada Clergy Society: May 1837. Formed at a poorly attended meeting held in Exeter Hall, London, Eng.; rules drawn up by Bishop Mountain who was Vice-Patron, the Bishop of Quebec being Patron, the Earl of Galloway being President, the Marquis of Cholmondeley, the Earls of Roden and Mountcashel, Lords Barham and Bexley, Dean of Ardagh, etc., being Vice-Presidents, W. E. Gladstone, M.P., Roundell Palmer, Hon. R. Cavendish and other prominent gentlemen being on the Committee, C. W. Francken, Secretary, Sir W. R. Farquhar, Bart., Treasurer. (Rules, Laws, etc., are published in Bethridge's—The Church in U.C., p. 64.)

This Society sent out to Canada the Rev. H. O'Neill.

This Society owed its existence to the withdrawal of Parliamentary aid from the Church in Canada.

A New Society: Rev. F. L. Osler is one of the missionaries of the new society recently formed in England "The Upper Canada Clergy Society", the committee of which is composed of Noblemen and Gentlemen in London acting in concert with the Bishops of Quebec and Montreal, and having at their head the Earl of Galloway, nephew of the Bishop of Quebec.

Quebec Ordination in Cathedral: On May 21st, Trinity Sunday, by Bishop of Montreal to the order of Deacons: Mr. H. D. Sewell, A.M. (of Trinity College, Oxford), who has begun to minister to the Protestant settlements adjacent

to Quebec in the absence of Rev. R. R. Burrage; Mr. W. Brethour, A.B. (of Trinity College, Dublin), who has gone to the Chateauguay Mission; Mr. R. H. Bourne (of the University of New York) who is to go to Rawdon at present in charge of Rev. C. P. Reid, who is expected to move to St. John as assistant, and to serve the church at La Prairie; (on June 4th) the Rev. F. L. Osler A.B. (of Catherine Hall, Cambridge, who had been ordained deacon for the Colonies by the Archbishop of Canterbury), was admitted to Priest's Orders, and he will proceed to U.C. to be appointed to Tecumseh and West Gwillimbury; and Mr. H. Scadding, A.B. (of St. John's College, Cambridge), was ordained Deacon and is expected to become Travelling Missionary in Newcastle District, U.C.

(Quebec Gazette, 5 June, 1837.)

Quebec, St. Matthew's: A Charity Sermon will be preached at 7 p.m. on Sunday evening, June 4th, at St. Matthew's or the Free Chapel in St. John's suburbs, by the Rev. F. L. Osler, A.B. of the University of Cambridge (lately from England), and a collection made to assist in relieving the chapel from embarrassments caused by the last enlargement for the accommodation of the poor. Any person desirous of hiring a pew or sittings in the gallery may apply to Mr. Wiggs or Mr. Sefton, Chapel Wardens, or enquire of Mr. Rickaby, Sexton.

(Quebec Gazette, 31st May, 1837.)

Quebec Statistics: Parliamentary returns for 1836. Anglican Church in Quebec: Cathedral 146 Baptisms, Military Congregation 35 Baptisms, Mariner's or St. Paul's Chapel 61 Baptisms, St. Peter's Chapel 24 Baptisms, Montreal Church of England 153 Baptisms, Three Rivers 12 Baptisms. Burials 300 (Quebec) and 105 (Montreal). Marriages 70 (Quebec) and 59 (Montreal).

Missionaries: The Secretary of S.P.G. to the Colonial Office, 17 May 1837. Bishop of Montreal asks for 600 pounds a year for 6 additional clergymen in L.C., this sum to be taken from proceeds of Clergy Reserves in L.C. If the Government agrees to do this, the S.P.G. will grant a like amount for U.C.

The "Church" Newspaper. In May 1837 a specimen number of a church periodical was issued, in response to the determination expressed at the clerical meeting of October 1836 that an attempt be made to establish a weekly newspaper in support of the interests of the Church in Canada. A committee with Archdeacon Strachan at its head was appointed to make the necessary arrangements. The editorial management was offered to the Rev. A. N.

Bethune who accepted. The result of the circulation of the first number exceeded expectations. 630 subscribers were secured. The second number of "The Church" was issued 24th June 1837. In 3 months there were 1000 subscribers. The tone of this journal was decided as regards assertion of Church principles. Party spirit was hardly known. Support unanimous.

(Page 158 of Bishop Strachan's Memoir.)

Episcopal Management and Missionary Society:

Bishop of Montreal to Rev. H. J. Grasett, Secretary of the Toronto Society (for civilizing Indians, etc.), dated Quebec, 4 April 1837. Concluding arrangements whereby the machinery of the Society may work smoothly. Rev. W. J. D. Waddilove in England collected money for the U.C. Travelling Mission Fund, sent out missionaries, who were paid by the Treasurer of the Toronto Society which undertook to confer with the Bishop in making any new arrangements. The Bishop did not wish to interfere with arrangements made by his predecessor and Mr. W. (see "Stewart Missions", p. 224.)

Toronto U.C. College: Married in the Cathedral Quebec, May 1837, by the Lord Bishop of Montreal (Rt. Rev. G. J. Mountain), the Rev. J. H. Harris, D.D., to Jane, daughter of the Rev. Jas. Yonge of Devonshire, Eng.

(Quebec Gazette.)

London, U.C.: Rev. Thos. Green to Rev. S. J. Lockhart, Chaplain of Bishop of Quebec, dated London, U.C., 30th May 1837. My mission goes on prosperously. Were many zealous ministers of mild and conciliating manners to settle among us, our congregations would increase. I visit from house to house and endeavour to make all things bend to Christ. In the absence of Rev. B. Cronyn, I confine my labours to the township of London, with the gore of the township, episcopalians 3,000 or more. People of 16th township seem anxious for a fixed minister. There

are openings for ministers who are prepared to rough it in Port Burwell, Vienna, Burford, Dereham, Norwich, Walpole and the Huron Tract. Every day must be a Sunday to a clergyman here. Today I commence a long missionary route. London is now a corporate town and the congregations large and respectable.



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"And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven" (St. Luke 24: 50, 51).

The Apostles witnessed the ascension of their Lord into heaven, and it is recorded that they worshipped him and returned to Jerusalem with great joy. During the momentous forty days that elapsed between the resurrection and ascension of the Lord Jesus, the disciples had received such assurances of the reality and identity of their Risen Lord, such convincing evidences of His triumphant love and power, that their hearts were filled with praise and thanksgiving to Almighty God. Christ's last words to His Apostles were: Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me (The Acts of the Apostles 1: 8). Every word spoken by the Lord Jesus Christ has been literally fulfilled in this and every other instance. He Himself declared: Heaven and earth shall pass away: but my words shall not pass away (St. Mark 13: 31).

The Rev. J. T. Robbins, M.A., is preparing a series of studies on the Book of the Acts of the Apostles for members of this Fellowship. Two studies of the series are available to members interested.

For details of Bible studies and information of the Fellowship write the Registrar, enclosing postage for reply, Mrs. F. G. H. Williams, 1434 King Street West, Parkdale, Toronto, Ont.

ST. STEPHEN'S

Sunday Services—8 a.m., 11 a.m., 7.30 p.m.
Sunday School, 10 a.m.

St. Matthew's Mission—Sunday School, 11 a.m.; Evensong Service, 7.30 p.m.

St. Michael and All Angels—Service, 3.30 p.m.; Sunday School, 2.30 p.m.

Magazine subscribers are asked to pay their subscription to Miss Moody at 9807 106th St., as soon as convenient. The money can be left at the Rectory.

St. Stephen's Sunday School wishes to thank Mrs. Horton for the gift of a table which has supplied a long felt need.

On April 7th the Willing Workers held a Whist Drive at the home of Miss Moody, which was well patronized.

Mrs. Prehrerbridge and Mrs. Pridmore have been elected to represent the Willing Workers on the Church Council.

On Friday, May 7th, the W.W. will celebrate the first anniversary of their organization by a Birthday Tea to be held in the Vestry. Plans are being made for a Coronation Party.

The Vestry has purchased a very fine and roomy garage for the Rectory.

No more will the old bus stand out in the street, winter and summer.

The Scouts, Cubs, Guides and Brownies are to parade on the second Sunday morning in May instead of the third, for the Coronation Service at 11 a.m.

Thanks are due to Mr. Young for so kindly taking the service on April 25th.

The Confirmation on the 18th was a beautiful service, well attended. The Bishop gave a most impressive address to the congregation and candidates.

At St. Michael's we had a rather overdue Annual Meeting, at the home of Mrs. Warring. Mr. C. J. Adams presented his report together with that from the Ladies Circle—all quite satisfactory.

At St. Matthew's Mission the quarterly meeting was held on April 25th.

ST. PETER'S

The value of the recent structural alterations and additions at St. Peter's is being amply demonstrated in the increased comfort experienced by choir and Sunday schools and others who have been carrying on under difficulties. The work is not yet complete and a good many five dollar bills are needed to pay for materials. The Men's Guild has undertaken to look after the grounds. A good men's bee is needed to complete certain work inside the building. Let us get at it.

We greatly enjoyed the assistance of Mr. Glover and of Mr. and Mrs. Simpson at a recent service, and have also been fortunate in having Mr. Brown speaking on English Cathedrals and presenting the film "For All Eternity."

The Rector is suggesting a garden party on the church grounds in June. There has not been opportunity yet to discuss plans.

The A.Y.P.A. players and concert party presented excellent programmes recently. Our best thanks go to them for their efforts, the delightful evening and the financial assistance.

A good number of our Sunday School people wrote the annual examinations and a class of teachers is ready to write another T.T. unit.

Our best thanks go to Mr. Thomas Mills for his splendid work on the new church notice board.

The Rural Deanery of Vermilion**ST. JOHN'S, KITSCOTY**

At those points where Easter services were held the attendance was gratifying. The country roads were blocked for several weeks following the Easter week-end but those points situated on highway were easily accessible. Blackfoot turned out a record congregation of over fifty and Islay and Kitscoty were not far behind. The church at Islay was decorated with a profusion of daffodils for which thanks are due to the Dorcas Girls Club of that town. At Kitscoty the chancel was enhanced by an array of hyacinths, tulips and daffodils provided by Mrs. Orwick and two handsome lillies sent from Edmonton for the occasion by Miss Dorothy Teape. Contrary to expectations the Sundays immediately following Easter did not witness any serious decline in numbers at Kitscoty. This is a very welcome sign.

During the last Sundays in April the Vicar is planning to reach the country points for the first time this year in the car. This will no doubt provide an opportunity for those living in the country to receive their Easter Communion.

If the rumor is correct, the congregation is to lose yet another family who have been strong supporters in the past. Though Mr. and Mrs. Leviston and Carlton are leaving us for the summer we are in hopes that this may not be a permanent loss and that they may return to our midst from time to time. It is now generally known that Mr. and Mrs. Hardwicke and their family are coming to live on Mr. Linsdell's farm and we are looking forward to their becoming regular members of the congregation. Their unflinching support of the church in other portions of the parish will assure them of a very hearty welcome. Mr. Frank Marshall of Harlan, Saskatchewan, has obtained a position at Mr. John Dale's garage. We hope that this may be permanent and that before very long we may see something of Mrs. Marshall and the boys.

Four delegates were able to attend the W.A. Annual Meeting in the city. Mrs. Carter and Mrs. Shaw represented Islay, and Mrs. Fox and Mrs. Seabrook went from Kitscoty. The Kitscoty W.A. has been busy of late in its various departments. Among other things, the ladies made a very fine quilt. The quilting bee was held at the home of Mrs. Ardley. When completed the finished product appeared both serviceable and attractive and was much admired when it was exhibited at Edmonton. Something of a similar nature is now being talked about at the Islay W.A. in connection with the Dorcas work.

During April two marriages took place in the Golden Valley district. On the 7th Henry Earl Thornton and Ellen Marjorie Harvard were joined together in Holy Matrimony, and on the following day a wedding was solemnized between William Mayo and Edna Emilie Stanger.

On April 20th James Tetlow of Paradise Valley was buried at Lloydminster, the service being held in St. John's Church. Mr. Tetlow was seventy years of age and an old timer in the district where he lived. His sister, Mrs. Andrews, is a very faithful member of the Uneeda congregation.

ST. SAVIOUR'S, VERMILION

Services have been commenced at the Country points once more with splendid attendances.

W.A.

Vermilion was well represented at the meetings of the Diocesan Board in Edmonton, by the President, Vice-President, Junior Superintendent and one other delegate.

Chapter V of the Study Book was taken by the Rector at the meeting on April 22nd, and an interesting co-incidence was noted, viz.: that the issue of the Edmonton Journal for the same day carried a news note of a prosecution in Africa on a charge of Witchcraft. Surely evidence that our missionaries deserve our interest and prayers in their different task.

Ex-Servicemen Attend Divine Service Sunday

The members of the Canadian Legion, Vermilion Branch No. 11, attended Divine Service in St. Saviour's Anglican church on Sunday last; accompanied by the members of the local squadron of the Alberta Dragoons under the command of Lieut. Geo. Garland.

The recently formed Canadian Legion Boys' band led the parade and, under the direction of Mr. M. A. Brimacombe played the hymns in church most acceptably. Much favorable comment has since been heard relative to the progress made by this band.

Rev. Canon Leversedge, Rector of St. Saviour's church and Chaplain of the local Legion Post conducted the service and preached a particularly fine sermon which was well received by all in the congregation; Mr. Leversedge brought to mind the dark days of 1917, the anniversary of the titanic struggle for Vimy Ridge when so many Canadian homes were darkened by the loss of those who gave their lives for their country and pointed out that today there was a strong call for leadership and for sacrifice of personal wishes for the benefit of our country in times, which, though peaceful are fraught with anxiety.

The members of the Legion are most appreciative of the invitation to attend this service and of the efforts put forth by Canon Leversedge in connection with his most impressive address.

—Vermilion Standard.

Rural Deanery of Wetaskiwin

LEDUC AND MILLET

Easter Services were very encouraging and it was good to see our people remembering that great festival.

We want to remind all Communicants of the services arranged for them each month:

Holy Communion, Millet, 11 a.m., first Sunday.

Holy Communion, Leduc, 9 a.m., first Sunday and 10 a.m. third Sunday.

It is well for us all to remember that the rule to Communicate regularly each month at least, is a very wise one and should be kept. During the summer months many people leave town on Sundays and when this is done these morning services provide an opportunity to place our duty to God first.

Classes are being arranged for Candidates for

Confirmation, Names should be given in immediately both in Leduc and Millet.

We are very grateful for the help given by members of the Leduc A.Y.P.A. to Sunday School. This means something real and worthwhile. The A.Y.P.A. are delighted with their successful Social and Dance given to over 100 A.Y.P.A. members in Edmonton and Fort Saskatchewan and the United Church Y.P. of Leduc.

The W.A. in Millet are busy catering for the Musical Festival Day on 7th May and are planning a Sale of Work at the end of the month. All church members are asked to support these efforts. It is good to see the W.A. so obviously anxious to keep their church going satisfactorily.

Michigan Centre are reminded of the Services held on Sunday mornings, 11 a.m. on the 2nd and 4th Sundays. Please keep these days free.

ST. PAUL'S, PROVOST

Burial—Levi Bevan, aged 79. The funeral was held from St. Paul's Church on April 14th.

Holy Baptism—Patricia Mary, daughter of Mr. and Mrs. S. Pilgaard, was baptized on the 18th day of April.

The W.A. held a tea at St. Paul's Vicarage in honor of Mrs. Hartley Scott, on Friday, April 16th.

The members of the W.A. were exceedingly sad on that day as it meant the severance of many years of association with Mrs. Scott, who had been a faithful member of the Auxiliary.

The Rev. F. Franklin presented a gift of money and read a letter of appreciation to Mrs. Scott, wishing her every blessing in her future home in England. After this, those present united in prayer and a blessing was pronounced by the Vicar.

The members of the Sunday School read a letter of thanks to Mrs. H. Scott on Sunday the 18th of April, and a gift was presented in the name of the Sunday School by Miss Phylliss Young.

After presiding at the organ for the last time, Mrs. Scott, the same day was privately given a sum of money by the People's Warden, Mr. W. B. Holtsbaum. This amount was subscribed by some of the church members at Provost.

It will be very hard, almost impossible, to replace this lady in the work of the church in this district.

Departure of Constable and Mrs. Marks—We regret the departure of another family from our midst. Mrs. Marks always assisted the W.A. with her excellent home cooking, and when possible, helped at our bazaars. Bernice, Shirley and Deryl were members of the Sunday School.

The Rev. F. Franklin now asks for help in the Sunday School and requests that somebody will relieve him at the organ.

Rural Deanery of Jasper

MAYERTHORPE AND DISTRICT

This year only the Mayerthorpe and Stanger W.A.'s were represented at the Diocesan Convention. With spring work coming early this year it was difficult for farmer's wives to leave home. The three delegates, Mrs. Knight, Mrs. Keeley (Mayerthorpe) and Mrs. Wilkinson, (Stanger) greatly enjoyed the Convention.

The Diocesan W.A. kindly re-loaned St. Luke's Vestry the sum of \$100 for the completion of the Vicarage. Work on the Vicarage is being undertaken right away.

The Stanger W.A. is to be congratulated on paying Stanger's apportionment in full during the first quarter. The Vicar recently attended a meeting of the Stanger W.A. at the home of Mrs. George Moore and spoke to the ladies about the importance of the spiritual aspect of the work of the W.A.

The Lenten box offerings from St. Luke's Sunday School, amounting to \$16, was given to Miss Camp for the work of the Sunday School by Post. The Sunday School children are going to adopt an S.S.B.P. family.

For the first time St. Luke's Sunday School is entering pupils for the D.B.R.E. examinations. Ten children are writing, though some will not be eligible for any awards.

On the whole the Easter services throughout the district were well attended, though an epidemic of measles and influenza kept some people away. To see an overflowing church on Easter Day is encouraging, but it would be still more encouraging to see the same numbers on the Sunday after.

EDSON AND ST. PAUL'S MISSION

There was a very good attendance at our Easter services in the church; and the Rev. C. G. Austin administered the Sacrament to six of our communicants, who were in hospital at the time. Mrs. Layng, for so long one of our most active members, has both legs broken, and is likely to be a long time in hospital.

Our Easter sale of work was held on the 3rd of April, and the results were very satisfactory. Delegates to the Convention this year were Mrs. F. C. Glover, W.A.; Mrs. J. Wilson and Miss D. Haight, Girls' Auxiliary. Mrs. Austin also attended some of the meetings.

We regret to be bidding farewell to our Rector and his family this month. The Rev. C. G. Austin and Mrs. Austin are leaving us on the 27th to take up new work at Vegreville. All our good wishes go with them to their new home.

Mr. Austin writes: "It is with deep regret that your Rector bids the parishioners of St. Catherine's farewell. After four years' of service in your parish—quite a portion of a man's life work—you will all realize that to a considerable extent, it constitutes a real heart break to leave you. I wish you to believe me, when I write that I shall cherish with fond memory the many happy days lived in Edson. I wish you, and your new Rector, all spiritual blessings, and a degree of parish prosperity which has not always prevailed; and each one of you, happiness, prosperity, and all the real blessings of life. May I take this opportunity of thanking you for your kindness and consideration extended to me, Mrs. Austin and our children. May God guide you, keep you, and bless you; and good-bye."

BARRHEAD

At all points there were very happy Easter services. Happy Easter Day was as one hopes it to be, fine weather and good roads. These things helped celebration of Easter in real fashion.

Visits of Rev. J. S. Ford to Barrhead and Glenreagh during the course of the winter have been much appreciated. At Glenreagh the W.A. has been very busy making a lovely rug.

The Venerable Archdeacon Dr. Cornish visited Belvedere, Glenreagh and Barrhead on April 18th and was enthusiastically received and welcomed.

Barrhead W.A. has been able to visit and have meetings at rural homes during the winter. The

April meeting was held at the home of Mr. and Mrs. B. Staniland, and was very well attended.

At Heaton Moor, an infant daughter was born to Mr. and Mrs. J. Young, and also to Mr. and Mrs. Taylor. At Fawn Lake the infant daughter of Mr. and Mrs. Breadin was baptized on Sunday, April 11th.

Glenreagh was unfortunate in losing esteemed members of the congregation, Mr. and Mrs. P. Laydall. Their faithful work was much appreciated and in token of this each was presented with a gift, accompanied by many good wishes for happiness in their new home in the Sion district.

On the eve of his departure for another parish, the Vicar was guest at several parties in different sections of the Mission. The gifts and good wishes are very much appreciated by him, for he has enjoyed work in the district very much. His prayer is that God's blessing may be with all these former parishioners and friends, who so kindly helped forward the task in hand. May this spirit be extended to the new incumbent and his wife.

ONOWAY

Easter Services—We were fortunate in having the Rev. D. Elkin to take a Celebration of Holy Communion on Easter Day morning at 8 a.m. The numbers who came showed how much this was appreciated. After taking services elsewhere during the day he came back for Evensong at 7.30 p.m. which was also very well attended. The church looked lovely with daffodils and lilies given by the Intermediate Girls and Junior W.A. We also had a model of the Rock Tomb and Easter Garden made out of moss and flowers. The Senior W.A. had previously spring cleaned the church.

W.A.—The Vice-President, two delegates and the Junior Leader went to the Convention this year and had a very interesting time. A successful Silver Tea and Sale of Home Cooking to raise funds for the church was held on Thursday, April 8th.

A.Y.P.A.—Nine members spent a very enjoyable evening on Monday, April 12th, at the kind invitation of the All Saints', Edmonton, A.Y.P.A., when they saw a moving picture of the "Grads" trip to Berlin. The evening ended with dancing.

Holy Baptism—On Thursday, April 1st, James Benjamin Sloan.

Rural Deanery of Wainwright

ST. MATTHEW'S, VIKING

Holy Baptism—On April 18th, Maxine Joyce Wemp.

The Three Hour Service on Good Friday was conducted by the Ven. F. C. Cornish.

Easter Services in St. Matthew's were very well attended. The church was beautifully adorned with flowers and greenery, gifts of the W.A. and of Mrs. R. F. Kelecy of Victoria.

The Parish Hall has been improved by a coat of paint on the roof. For this work we are indebted to Mr. A. McWilliams and the Vicar.

A new Sunday School has been opened in the Lake Vernon District. There are now seven Sunday Schools in the parish.

The Junior Choir had a very pleasant outing on

Tuesday after Easter, when the children spent the day sight-seeing in Edmonton. Perhaps the greatest moment of the day came when they visited "The Farmer" at CJCA and sang over the radio. Many thanks are due to those who organized the day and lent cars and drivers.

The W.A. held a very successful Salad Tea and Sale on Easter Saturday. Three members of this organization have left Viking in the last fortnight: Mrs. E. Walters, who goes to England to stay; Mrs. McWilliam, whom we shall welcome back from the Old Country in the fall; and Mrs. T. Matthews, who will make her home in Edson. Following the resignation of Mrs. Matthews as President of the W.A., Mrs. A. E. F. Cary was elected president by acclamation.

The choirs of the United and Anglican Churches, with other singers, presented the Cantata "The

Darkest Hour," on Good Friday Evening. This performance surpassed those of previous years, and greatly impressed the large congregation which filled the Lutheran Church to hear it. The Cantata was conducted by the Rev. T. J. Matthews.

The Little Symphony Orchestra held a concert on Sunday, April 18th, which was very well received.

On April 20th the choirs under the direction of the Rev. T. J. Matthews, with Mr. Wm. Dean, as Stage Manager, presented the comic operetta, "The Gypsy Rover." This gay little piece was splendidly staged and performed. Selections by the Little Symphony Orchestra between the acts added greatly to the evening's entertainment. Following the operetta, supper was served to the cast and orchestra in the Parish Hall. Presentations were made to the Rev. and Mrs. Matthews on the eve of their departure from Viking.



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HOLY TRINITY, TOFIELD

The W.A. held a very successful Easter tea and sale of home cooking, flowers, etc. in the Institute Rooms on Saturday, March 27th. The W.A. meeting was held at the home of Mrs. A. Wallis on Thursday afternoon, April 1st, at 2.30 p.m. Mrs. Barden was elected as delegate to the W.A. Convention to be held in Edmonton, Mrs. Robinson being an ex-officio member. It was hoped that a couple of car loads of ladies would attend some of the sessions.

The next meeting is to be held at the home of Mrs. W. Bailey on Thursday, May 6th, at 2.30 p.m.

The Vestry members of Holy Trinity met at the home of the Rev. A. Wallis on Wednesday, April 7th, at 8 p.m. There was a large attendance, and a discussion took place on ways and means of raising sufficient funds to build the Vestry we so sorely need. A great deal was accomplished that night, and all left with a firm intention that the objective would be reached in the not far distant future.

The Junior W.A. met at the home of Mrs. J. W. Robinson on Saturday, April 10th, and on Friday, April 23rd at the church. On Easter Tuesday, March 30th, the Juniors and the Superintendent, accompanied by Mr. and Mrs. Wallis, attended the Junior Rally in the Parish Hall of All Saints' Cathedral, Edmonton. Two of the young folk (Ralph and Marjorie Bailey) won prizes, but the greatest thrill of all came when it was announced that the Tofield Juniors had won the "Banner." On Friday, April 23rd, immediately after school a special service was held in the church, when the banner was presented and afterwards placed on the North wall of the church. We are proud of our Juniors and a good deal of credit is due to their Superintendent, Mrs. J. W. Robinson.

Baptism—April 18th, John David Thomson.

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RURAL DEANERY OF EDMONTON:	
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Rev. Canon E. Pierce-Goulding..	10523 99th Ave.
Rev. C. B. Beck.....	10161 107th St.
Holy Trinity	
Rev. G. G. Reynolds, Rural Dean..	8319 101st St.
Christ Church	
Rev. G. P. Gower.....	12110 102nd Ave.
St. Faith's	
Rev. Canon C. F. A. Clough. . .	11520 94th St.
St. Stephen's	
Rev. J. C. Matthews.....	9537 109th Ave.
St. Peter's	
Rev. S. F. Tackaberry.....	11138 127th St.
St. Mary's	
Rev. Canon G. McComas.....	11212 61st St.
St. Luke's and St. John's	
Rev. W. H. Hatfield	9014 85th Ave.
St. Mark's and St. Paul's	
Rev. C. Storey.....	10744 111th St.
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Capt. W. R. Baker.....	10973 126th St.
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Rev. L. D. Batchelor	Fort Saskatchewan
Rev. W. Edmonds	11146 91st Ave.

Name	Address
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Rev. Canon W. Leversedge, Rural Dean, Vermilion.	
Rev. P. C. Lindsay.	Manville
Rev. T. W. Teape	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
Rev. G. G. Austin	Vegreville.
Rev. R. S. Faulks	Clandonald.
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RURAL DEANERY OF JASPER:	
Rev. R. E. Bradshaw, Rural Dean..	Jasper.
Rev. W. de V. A. Hunt.	Mayerthorpe.
Rev. J. F. S. Ford	Westlock.
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Rev. T. J. Matthews	Edson.
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